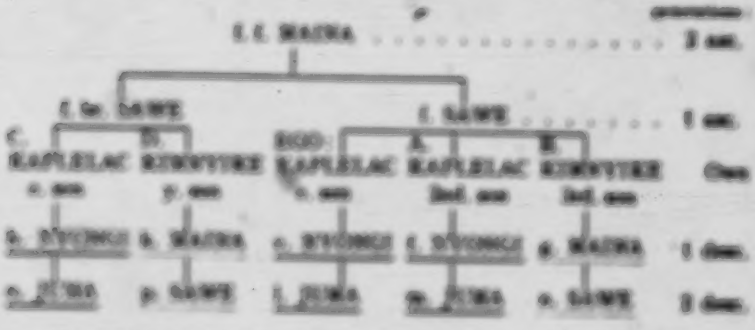
1908	1930	Ages	
7 *Sawe*	*Kipkoimet*	90	
6 *Kipkoimet*	*Kaplelac*	80	
5 *Kaplelac*	*Kimonjiki*	70	Old men: four sets.
4 *Kimonjiki*	*Nyongi*	60	
3 *Nyongi*	*Maina*	50	
2 *Maina*	*Jowa*	35	"Men": one set.
1 *Jowa*	*Sawe*	20	Initiates: one set.
		7	Small boys: one set.

In the third column are the maximum ages in years of the sets in 1930. By 1930 there were no *Sawe* alive, and the age-name started over again at the bottom as the name of the small boys' age-set. The times for changing are known by carefully watching the Nandi, and the Dorobo regulate their age-set periods and times of circumcision by the Nandi, having no method of time-reckoning of their own.

Each set is divided into three sub-sections called *mostiwek* or "*kwa*", a Nandi term, which the Dorobo call

Cengisiek, the senior sub-section;
Tayarik or *Kiyelkwayek*, the middle sub-section;
Kwenkenik or *Kiyenkeik*, the junior sub-section.

These '*kwa*' seem to have no particular function among the Dorobo, but to have been taken over along with the rest of the system when the Dorobo borrowed it from the Nandi, among whom the age-sets have first and foremost a military function in which the '*kwa*' have a definite part. To the Nandi the behaviour aspect, however important it may be in practice, is secondary. But the Dorobo are not a fighting people and have no sort of military organization, and the adoption of an age-set system means that patterns of behaviour may, under certain conditions, be transformed from kinship to age-set stratification, the function of the age-set being reduced to one of behaviour alone. A new stratification of the society is thus introduced, which has to work in with the existing kinship stratification:



In this diagram, Ego is an eldest son, and a *Kaplelac*. His own brothers are *Kaplelac* and *Kimonjiki*, and according to kinship rules all these

5:Huntingford E-5 (1938-1939) 1954 FL6 Dorobo FL6

682 623 692 few relatives it would be very much less. The murderer had to provide as many of the number decided upon as he could, either from his own herd if he had one, or by getting them from the Nandi in exchange for furs, which meant, of course, that the cattle would be either oxen or worn-out old cows, and that he would not be able to provide many himself. It therefore fell to his relatives and clansmen to make up the number, which needed a clan council to apportion the balance among them, and also resulted in a good deal of feeling against the murderer for a time. Until the amount had been [614] agreed upon by both clan and *kowt* councils, the murderer was liable (in theory at least) to be killed by his victim's relatives, so he had to lie low till the negotiations were completed, though again it is doubtful if they would actually have gone so far as killing him, for then they themselves would merely have had to return the cattle as compensation for their own act. In dividing cattle between the murdered man's relatives, the order of priority was brother, wife, father, mother, father's brother, father's brother's son, father's sister's son.

683 754 Killing a witch. Though in 1939 I could hear of no Dorobo who were reputed to be witches (*pasiik*), such people certainly existed in the past. Apart from killing people by spells, their principal activities seem to have been centred on hunting — putting spells on game traps and on men who were going to hunt. If a witch was shown by a diviner to be guilty of a person's death, he or she might be killed, and no compensation was payable (*mepasa*).

689 687 Killing an enemy. This means killing any person who is not a Dorobo and is believed or known to have performed any unfriendly act against the Dorobo. The Dorobo have no sort of war organization, and their enemies were generally shot at from the cover of under-growth. Though not a crime, [701] killing an enemy none the less makes the killer ritually unclean and therefore [721] dangerous to others because he has shed human blood. This action is thus [683] brought into the same category as homicide of a Dorobo, and though there is naturally no compensation, purification is required. The face of a man [805] who has killed an enemy is painted (*kemase sokat*) with stripes of white earth (*mooriat*) on the forehead, down each cheek, and down both sides of the nose. The paint is allowed to remain till it flakes off, and the man does not have to stay in his hut, but goes about as usual; though if he had killed a Nandi he would take care to go to some other part of the forest till he thought it safe to return. In actual fact, Nandi were seldom killed, but one who strayed into the forest might get shot by accident: the body would be taken to a lonely place for the hyaenas to eat, and at any sign of Nandi activity the Dorobo would vanish into the depth of the forest where the Nandi would have little chance of finding them even if they had the inclination to search.

685 Theft. Stealing honey is the worst kind of theft, and is almost comparable with inter-tribal cattle-theft among the Nandi. A man who steals honey from someone else's barrels is considered very low indeed, and if found